



Ancient Egypt:
'The Second Intermediate Period' or
The Second 'Interregnum':
The War between the Theban Egyptians and
the Hyksos:
Primary Sources:
'The Second Kamose Stela',
As painstakingly translated by
the eminent Egyptologists
Labib Habachi (1906–1984) and
John Albert Wilson (1899–1976)

This small e-book contains the message of the so-called *Second Kamose Stela*, which is also known as the *Victory Stela*. As it has proven to be *extremely* difficult to find so much as a single document on the Internet containing a *complete* translation of this seminal and exceedingly important piece of ancient historical information, *unless* one knows exactly where to look and what to look for (!), I am delighted to be able to present this first *fully digitized* version of the second part of King Kamose's account of his war against the Hyksos of Avaris and surrounding regions to my followers here on Academia.edu. (See <https://vid.academia.edu/EdmundSchilvold>)

If the speech of this King of Thebes sounds a little harsh and boastful, it must be remembered that the native Egyptians, i.e. the nation that had already been inhabiting Egypt for thousands of years at the commencement of the *euphemistically* named *Second Intermediate Period*, the period when the “Hyksos Pharaohs” held sway over much of Lower Egypt, including most of the Nile Delta, always viewed the supremacy of the Hyksos or “Asiatics” or Amu over a part of their land as a profoundly alien and undesirable and humiliating state of affairs, and as having led to not only immense physical and cultural destruction, but also to a kind of lasting *desecration* of what Egypt was supposed to be and to represent.

These Hyksos had, moreover, brutally executed (AFP, 2021) Kamose's father, the Theban king and warrior Seqenenre Tao (who reigned in and around c. 1545 B.C.), so for Kamose, this protracted conflict was not only about the liberation of Egypt from the overlordship and periodical tyranny of the Amu – it was about the restitution of the honor of the royal family that would later, under Kamose's brother, Ahmose, form the glorious 18th dynasty.

All this a perusal of the native Egyptian sources make entirely evident.

Regarding the three terms mentioned above – Hyksos, Asiatics and Amu -- the latter of the three is the word that is nowadays usually translated into English as “Asiatics” (because these “Asiatics” had come into Egypt from the Levant, and the area now styled the Levant, or Palestine, was viewed by the ancients as being part of “Asia”),

but which Sir Alan Gardiner, the capable translator of the *First Kamose Stela* into English (1916), chose to leave un-translated – *perhaps* because leaving it intact reveals the rather likely connection between this ancient Egyptian term for the ethnic category which produced the Hyksos “Pharaohs” and the “Hebrew” term “Am”, which, in the Tanakh (roughly equivalent to the Old Testament), is often – albeit not *always* – used to designate the “Israelites”.

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Front page illustration: The beautiful, brightly painted Winged Sun Disk on a lintel of the mortuary temple of Pharaoh Rameses/Ramesses III at Medinet Habu in Luxor in Upper Egypt. In terms of location, Luxor is virtually identical to the ancient city of Thebes, the city from which the native Egyptians, when on the verge of being vanquished and annihilated by a prospective alliance between the Black African Nubians to the south and the Semitic Hyksos to the north (c.f. Kamose’s statement on the stela preceding the one we are treating of here, where he laments how he is caught “between” a Black African and an “A’am”, i.e. between the ruler of Nubia and ruler of Avaris; Gardiner, 1916, p. 107), carried out an almost miraculously successful *re-conquest* of their country, initiating a great cultural revival which would last for centuries to come. I chose this image of a Winged Sun Disk (representing “Hor Behdety”) because the uppermost part of the Second Kamose Stela was originally adorned with precisely this loftiest and most magnificent of Egyptian symbols, and because the Pharaoh whose life the Medinet Habu cenotaph was erected to commemorate, Rameses/Ramesses III, was a Savior of Egypt in his own right, since he was the Repeller of the “Sea Peoples” Invasion. Image credit: APX Photography

The footnotes accompanying the translation have been put within ((double parentheses)), for the sake of legibility, while the numbers referring to the lines on the stela have been retained in (single parentheses).

Significant additions to the text of the original translation have been put within {curly brackets}, and have sometimes also been marked with the initials of the undersigned, i.e. with “E.S.”, for the sake of clarity.

The reader should note that this document is part of a new series of concise e-books of mine dealing with the ancient Egyptian stela and papyri and monuments pertaining to or having some bearing on the so-called *Enigma of the Hyksos*, which, in my humble view, is not much of an enigma anymore. It is, after all, some 160 years since Willem Pleyte (1836–1903), a pioneering Dutch Egyptologist, published his ground-breaking work on the Hyksos and the Cult of Seth, *La religion des pré-Israélites* [the Religion of the Proto-Israelites]: *recherches sur le dieu Seth* [Research on the Deity of Seth] – a work which was in fact held in high esteem by a number of prominent scholars in the late 1800s, but which was never, interestingly, fully translated into English – and more than *half a century* since the Austrian Archaeological Institute began its systematic excavations of the site of the ancient city of Avaris (which Prof. Dr. Brugsch-Bey thought is identical to Ba'al-zephon, or Ha-u'ar, c.f. Schilvold, 2024, p. 17–18). As far as I am able to ascertain, we presently know more than enough to be able to conclude that ancient historians like Josephus, Manetho, Apion and Ptolomy of Mendes were right when they identified the “Israelites”, or some of their ancestors, with the Hyksos expelled from the Egyptian Delta during the reign of Ahmose, Liberator of All Egypt, and Founder of the 18th Dynasty.

Introduction to the Second Kamose or Victory Stela

“Few single discoveries have had so profound an effect on the reconstruction of Egyptian history as the finding of the second Kamose stela at Karnak in 1954.

Besides providing a sequel to the story {set forth in the First Kamose Stela, also known as the Carnarvon Tablet; c.f. my digitized edition of Sir Gardiner’s 1916 translation} of this king’s war against the Hyksos, it supplies a wealth of incident and detail which tells us much about the foreign relations of the Hyksos kings, the chronology of this obscure period, and the historical context of Kamose’s raid itself.

Owing to the generosity of Dr. Habachi, the stela’s discoverer, most of the pertinent information has been available to scholars for years, and several partial or complete translations of the text have appeared (notably that of J.A. Wilson, in ANET, 3rd ed., pp. 554–55 {, i.e. the one given below}).

The full publication of the stela, with transcription, translation and commentary, has had to wait nearly twenty years, until the appearance of this book.” (Murnane, 1978, p. 277, emphasis added)

“Dr. Labib Habachi’s excellent edition of the Second Stela of Kamose will be heralded by all interested in ancient Near Eastern history as a publication of the first importance. A full and accurate copy of the text and good photographs are now available, with enlarged prints of the damaged passages. Labib Habachi’s translation and full philological commentary face squarely the problems.” (Smith & Smith, 1976, p. 48, emphasis added)

“The Second Stela of Kamose was discovered by Mohammed Hammad and Labib Habachi, members of the Egyptian Antiquities Department, in 1954, at Karnak in southern Egypt. The limestone stela, 220 cm high and 110 cm wide, one of a pair originally set up, had been reused to form part of the foundation of a statue of Ramesses IV (1163–1156 BCE). The Annals of Kamose report that he drove the Hyksos out of Egypt. {It was Ahmose, the brother of Kamose, who completed the re-

conquest, though, as *the Autobiography of Ahmose, Son of Abana* (a naval commander serving under Kamose's brother), evinces.} The stela is now housed in the museum at Luxor, Egypt." (Matthews & Benjamin, 2006, p. 57)

Introduction to the Second Kamose Stela, by James B. Pritchard

"The War against the Hyksos (Continued)

It is a fortunate chance that provides a new discovery which continues a known inscription. Ka-mose's attack on the Hyksos was first known through a schoolboy's tablet and then brought into monumental compass in the fragments of a stela (pp. 232–33).

{The stela here referred to is the so-called First Kamose Stela, also known as the Carnarvon Tablet, the first English translation of which was executed by Sir Alan Gardiner, and published by him in *The Journal of Egyptian Archaeology*, in an article of his named 'The Defeat of the Hyksos by Kamose: The Carnarvon Tablet, No. I.'}

It now appears that that stela was the first of a pair erected at Karnak. In 1954, among the foundation slabs used under statues at Karnak, Labib Habachi discovered an essentially complete stela, which gives the continuation and conclusion of the Ka-mose story.

The stela is of the conventional shape, with a rounded top and the winged sun disk above. However, the first line simply continues a context from the lost final lines of the stela previously known.

In a corner of the base is carved the figure of a man, with the label, 'the Chief Treasurer Neshi' (also mentioned in 1.37 of the text).

Published by L. Habachi, *ASAE*, LIII (1956), 195–202; and M. Hammad, *Chronique d'Egypte*, xxx (1955), 198–208. Partial treatment also by T. Save-Soderbergh, *Kush*,

IV (1956), 54–61; Sir Alan Gardiner, *Egypt of the Pharaohs* (Oxford, 1961), 165–68; T.H.G. James, *Egypt: from the Expulsion of the Hyksos to Amenophis I (Cambridge Ancient History*, rev. ed.; Cambridge, 1965), 4–6. ((1)))” (Pritchard, 1969, p. 554)

The Second Kamose Stela

{Commencement of message of the *Second Kamose Stela*, by Kamose, King of Thebes (John A. Wilson, Trans., Labib Habachi, Trans., James B. Pritchard, Ed.)}

(1) {"You sent me"} ((2)) “a miserable {or disrespectful, or abusive} answer out of your town {, Apophis}.”

{The abrupt start appears to be due to the missing final part of the message of the previous stela.}

“(Yet) you have been forced away in the company of your army.”

“Your speech is mean when you {Apophis, the Hyksos pharaoh of Avaris} make me {Kamose} a (mere) ‘prince,’ whereas you are a ‘ruler,’ as if to beg for yourself the execution-block to which you will fall.”

“Your back has been seen, O wretch! My army is after you. The women of Avaris will not conceive; their hearts will not open within their bodies when my army’s battle-cry is heard.”

“I moored at Per-djedqen, ((3)) my heart glad, for I had made Apophis see a miserable time, the Prince of Retenu {Canaan/Palestine}, ((4)) weak of arms, who planned many things in his heart, (but) they have not come to pass for him.

I reached *the depot* (5) of going south. ((5)) I crossed over to them to address them. ((6)) I formed the fleet, arrayed one after another. **I put the prow (of one) at the rudder (of another), with my bodyguard, flying upon the river as if a falcon.**

My own ship of gold ((7)) was at the head thereof; (it) was like a *divine falcon* in front of them.

I set the valiant *mek*-ship *probing* toward the desert-edge, the *djat*-ship following it, as if (it) were *a kite* {a type of hawk} *ravaging the djat*-lands of Avaris.

I saw his women upon his roof peering from their *loopholes* toward the shore, without their bodies *stirring* when they heard me.

They peered out with their noses on their walls like the young of inhet-animals from inside their holes, while (I was) saying:

‘This is the attack! (10) Here am I. I shall succeed.

What is left over is in my hand. My lot is fortunate.

As the valiant Amon {or Amen/Amun} endures, I will not leave you, I will not let you set foot in the fields unless I am upon you!

So your wish has failed, miserable Asiatic!

See, I shall drink of the wine of your vineyard, which the Asiatics of my own capturing will press out for me.

I shall destroy your dwelling-place and cut down your trees, after I have *confined* your women to the holds of ships. I shall take over the chariots.’

I have not left a plank under the hundreds of ships of new cedar {!}, filled with gold, lapis lazuli, silver, turquoise, and countless battle-axes of metal {a favourite weapon of the Hyksos; where did all those axes come from?}, apart from moringa-oil, incense, fat, honey, *itren*-wood, *sesedjem*-wood, wooden planks, (15) all their valuable timber, and all the good produce of Retenu. ((8))”

{The above passage, one of the most interesting parts of Kamose's speech, reveals that the Hyksos must either have been virtually identical to the Phoenicians, since the latter were the ancient Mediterranean merchants *par excellence* (with a homeland in what is now Lebanon and northern Palestine, and likely controlling much of the Lebanese cedar trade), or have had exceedingly close relations with them in terms of trade.}

{Compare this to what is said of King Solomon [in actuality one of the Hyksos "Pharaohs" or "Shepherd Kings"?] in 1 Kings 5:1–12:

"Now Hiram king of Tyre [one of the foremost cities of the Phoenicians] sent his servants to Solomon, because he heard that they had anointed him king in place of his father, for Hiram had always loved David. Then Solomon sent to Hiram, saying:

You know how my father David could not build a house for the name of the Lord his God because of the wars which were fought against him on every side, until the Lord put his foes under the soles of his feet [putting one's foes *under the soles of one's feet* is precisely what the Egyptian pharaohs would do, by wearing sandals with images of the 'Asiatics'].]

But now the Lord my God [YHWH Elohay] has given me rest on every side; there is neither adversary nor evil occurrence.

And behold, I propose to build a house for the name of the Lord my God, as the Lord spoke to my father David, saying, 'Your son, whom I will set on your throne in your place, he shall build the house for My name.'

Now therefore, command that they cut down cedars for me from Lebanon; and my servants will be with your servants, and I will pay you wages for your servants according to whatever you say. For you know there is none among us who has skill to cut timber like the Sidonians [Phoenicians].

So it was, when Hiram heard the words of Solomon, that he rejoiced greatly and said,

Blessed be the Lord this day, for He has given David a wise son over this great people!

Then Hiram sent to Solomon, saying:

I have considered the message which you sent me, and I will do all you desire concerning the cedar and cypress logs.

My servants shall bring them down from Lebanon to the sea; I will float them in rafts by sea to the place you indicate to me, and will have them broken apart there; then you can take them away. And you shall fulfill my desire by giving food for my household.

Then Hiram gave Solomon cedar and cypress logs according to all his desire. And Solomon gave Hiram twenty thousand kors of wheat as food for his household, and twenty kors of pressed oil. Thus Solomon gave to Hiram year by year.

So the Lord gave Solomon wisdom, as He had promised him; and there was peace between Hiram and Solomon, and the two of them made a treaty together [a treaty between the Hyksos and their kinsfolk, the Phoenicians?].”}

“I {Kamose} seized them all. I did not leave a thing of Avaris, because it is empty, with the Asiatic {or Amu} vanished.

So your wishes have failed, miserable Asiatic, who had been saying: ‘I am a lord without peer. As far as Hermopolis *and to the House of Hat-Hor ((9)) are bringing tribute to Avaris in the two rivers.*’ ((10))

I shall leave it in desolation, without people therein, after I have destroyed their

towns. I shall burn up their places, made into red mounds forever, because of the damage which they did in this (part of) Egypt, they who gave themselves over to serving the Asiatics, after they had abandoned Egypt, their mistress. ((11))

I captured a message of his [Apophis] above ((12)) the oasis, going south to Cush, upon a letter of papyrus. I found on it, in written words from the ruler of Avaris:

(20) ‘Aa-user-Re, the Son of Re: Apophis, ((13)) sending greetings to my son, the ruler of Cush. ((14))

Why do you arise as a ruler without letting me know? Do you see what Egypt has done to me: the ruler who is in it, Kamose the Strong, given life, attacking me on my own soil, (although) I had not assailed him – just like everything that he has done to you?

{Here we find a prominent instance of the way of thinking that makes one portray *oneself* as innocent and others as blameworthy, even when one knows that an honest person would do the opposite.}

He picks out these two lands to persecute them, my land and yours. {In reality, the Hyksos or Amu had been enslaving and lording it over the native Egyptians for many, many years, or so the evidence leads us to believe. E.S.}

He has destroyed them. Come north. *Do not falter.*

See, he is here in my hand, and there is no one who is waiting for you in this (part of) Egypt.

See, I will not give him leave until you have arrived.

Then we shall divide the towns of this Egypt, and *our [two lands]* will be happy in joy.’

Wadj-kheper-Re the Strong, given life, who controls situations -- (25) foreign lands

have been given to me, the Two Lands are under me, and the rivers as well. No way can be found for trespass against me, and I have not been neglectful of my army.

The face of the northerner was not averted; ((15)) he {Apophis} became afraid of me while I was sailing south, before we had fought, before I had reached him.

He saw my fiery blaze, and he sent (a despatch) as far as Cush to seek protection for himself. I captured it on the way and did not let it arrive.

Then I had it taken back again to him, left on the east side near Atfih. ((16)) My strength entered into his heart, and his body was ravaged when his messenger told him what I had done to the Nome of Cynopolis, ((17)) which had been his property.

I despatched a strong brigade, which went overland to lay waste the Oasis of Bahariyah, while I was in Sako, ((18)) in order to permit no rebel to be (30) to the rear of me.

I sailed south in strength of heart, joyful, destroying every rebel who was on the way. Oh what a happy journey south for the Ruler – life, prosperity, health! – having his army before him! There was no loss of them; no man missed his companion. Their hearts did not weep, as I bestirred myself to the District of Thebes ((19)) at the season of Inundation.

Every face was bright; the land was in affluence; the river-bank ran wild; Thebes was in festival. Women and men came to see me. Every woman embraced her companion. There was no face with tears.

I burned incense to Amon {or Amen/Amun} at the inner sanctuary and at the place where it is said: ‘Receive good things,’ just as he ((20)) gives the sword to the Son of Amon – life, prosperity, health! – the enduring king, Wadj-kheper-Re, the Son of Re {or Ra}: Ka-mose the Strong, given life, (35) who has subdued the south and overthrown the north, who has taken over the land in strength, given life, stability and satisfaction, while his heart is glad with his *ka*, like Re forever and ever. ((21))”

“[His] majesty issued a command to the Hereditary Prince and Count, the Privy Councillor of the Palace, the Headman of the Entire Land, the Sealbearer of the King of Lower Egypt, the Helmsman of the Two Lands, the Leader, the Overseer of Courtiers, and [Chief] Treasurer, the strong of arm, Neshi: ‘Have everything which my majesty has done by strength put upon a stela which occupies its place in Karnak in the Theban Nome forever and ever.’

Then he {Neshi} said to his majesty: *‘I will act [in conformance with] that which [my] lord [has commanded me].’* Favors of the king's presence were decreed ((22)).”

Footnotes for the above translation (from Pritchard, 1969, pp. 554–555)):

((1)) The translation benefited by collations by L. Habachi and G. R. Hughes and notes by K. Baer. Dr. Habachi generously gave his permission for this translation, using his collation.

((2)) The text opens in the middle of a sentence, continuing the other stela. Apparently Ka-mose wrote the Hyksos ruler Apophis and received an abusive reply. Supply some such prior words as: “[You sent me].”

((3)) Unknown.

((4)) Syria-Palestine generally, but here used derivatively for the Hyksos ruler in Egypt. {Not necessarily. A mighty “Proto-Israelite” ruler like Apophis, having one of the mightiest cities in Egypt, Avaris, as his base of operations, and being, in all likelihood, closely related to the Semitic population of Canaan and Phoenicia, may well have held sway over much of Retenu or Retjenu as well – and it is a known fact that the Hyksos had a *second* power base in what is now southern Palestine or Israel, namely the heavily fortified city of Sharuhem (the remains of which are now, in all likelihood, found at Tell el Ajjul; Bietak, 1996, p. 60).

That was the city to which the Hyksos rulers and most of the rest of the “Israelites” retreated when they left Avaris, and this city was besieged by Pharaoh Ahmose for

three years (Bietak, 1996, p. 63) before it finally fell.}

((5)) Or a place name, Init-net-khent. The dubious translation above assumes for *init* the idea of a river station, often used for a turnaround in travel.

((6)) Since Ka-mose crossed {over} to the other bank, “them” probably refers to the enemy. Alternatively, “them” might be the people of the “depot,” in which case the translation might run: “to question them.”

((7)) The royal dahabiyyeh {a large boat designed for the Nile}.

((8)) The “hundreds” of ships and the range of merchandise testify to the commercial activities of the Hyksos {which here seem *well nigh indistinguishable* from those of the Phoenicians, the ancient Mediterranean merchants *par excellence*}.

((9)) Perhaps Pathyris, modern Gebelein in Upper Egypt.

((10)) Two branches of the Nile in the Delta?

((11)) This tirade is against the Egyptians in Middle and Upper Egypt who had gone over to service for the Hyksos. {But that would have made them traitors in the eyes of the Theban Egyptians, would it not? E.S.}

((12)) On higher ground than the oasis (of Khargeh)?

((13)) W.C. Hayes, *Egypt: from the Death of Ammenemes III to Seqenenre II* (Cambridge Ancient History, rev. ed., Cambridge, 1962), 22–24, makes him Apophis I of the Fifteenth Dynasty and credits him with more than forty years of reign.

((14)) Or “the son of the ruler of Cush,” one who had just succeeded his father as king.

((15)) Apophis was unable to leave Ka-mose out of sight?

((16)) Aphroditopolis on the east bank was a northern point of Upper Egypt, about 55 miles south of Cairo. It must have been within Ka-mose's control.

((17)) The seventeenth Upper Egyptian nome, near modern Maghagha, about 55 miles south of Cairo.

((18)) Modern el-Qais of the Cynopolite Nome, about 125 miles south of Cairo. Bahariyah lies about 100 miles west of this. Ka-mose had pushed the Egyptian control about 80 miles north from Cusae (p. 232, 1.5) to Sako.

((19)) "The soil of the City," an early instance of *No*, "City" for Thebes. Cf. Harari, ASAE, LVI (1959), PI. II, 1. 2, following p. 201.

((20)) Amon.

((21)) End of the historical text. There follows the commissioning of the stela.

((22)) G. Posener, *Revue d'Egyptologie*, xvi (1964), 213–14, suggests that the accompanying figure of Neshi, carved on a royal stela, might be such an exceptional favor.

(Pritchard, 1969, pp. 554–555, emphasis added)

Addendum

The Sea People's – who were they?

Kamose's mention of "hundreds of ship of new cedar" belonging to the Hyksos of the Eastern Nile Delta inevitably raises the following question: Were these Hyksos closely related to, or simply a branch of, the Phoenicians? Cedar wood was always associated with the lofty mountains of Lebanon, and Lebanon was under the control

of the Phoenician metropolises of Tyre and Sidon and other Phoenician settlements from a very early stage. If so, could the intrusion of the so-called Sea Peoples into the Nile Delta have been an attempt to re-establish the control of Lower Egypt which had been exerted by the so-called Hyksos centuries earlier? Considering the fact that the Phoenicians were a sea-faring people, which had *already* established an veritable empire of colonies along the coasts of the Mediterranean by the time Rome was beginning to become a power to be reckoned with, as well as the fact that both Tyre and Sidon were exceedingly ancient cities, which were already old when the Hyksos or Proto-Israelites began filtering into Egypt (around 3,800 years ago, according to Manfred Bietak's 1996 report *Avaris: Capital of the Hyksos*), it does not seem unlikely that the Phoenicians played a role in the Sea Peoples Invasion, and that one of the reasons why they did so, was that the Hyksos of Avaris had been their Semitic brethren, and that they believed that they were the legitimate owners of the eastern Nile Delta.

"The last thrust of the relatively wild men of the North and West against Egypt, and that Egypt survived to still continue to write its name upon the page of history for yet a thousand years, even if with a hand growing ever more weary, if successful, would have revealed the same picture.

It is clear that the organization of all those Western and Northern peoples in confederation against Egypt during the reign of the Pharaoh Merneptah (1236 B.C.–1236 B.C.) was not of haphazard design. Tehennu, Sherden (or Sardinians) Shekelesh (or Sikeli, the early natives of Sicily), Achaeans, Lycians, Teresh (or Etruscans), Danae (obviously deriving from the Goths of the Northern shores of Europe and very likely the forefathers of those in the Israelitish confederacy who described themselves as 'Dan'), (46) all these nations known as 'The Peoples of the Sea', could not have been brought together as a fairly disciplined group without some more internationally wise advisors in the close circle surrounding King Meryey of the Libyans than his own Libyan advisors.

Egypt still contained in temple and burial house a great part of the gold washed from the rivers of Africa over a thousand years or more, despite the plunder in gold the so-called Hyksos had carried with them into the desert some three hundred and fifty

years before. Whether Egypt fell, or the confederate host fell, either way was profit to the international bullion traders whose agents would have equally followed Egyptian or confederate ...

After this total victory, largely won by the skill and discipline that existed in the Egyptian archery, of copper, still a most valuable metal of war, 9000 swords alone were surrendered to Merneptah.

A further one hundred and twenty thousand pieces of other copper military equipment were also surrendered; of weapons and vessels in silver and gold, over three thousand pieces were taken from the camp of the rulers and chiefs; this latter spoil including many swords of gold and silver ...

The Kings are overthrown, **saying 'salam'!**
Not one holds up his head among the nine Nations of the Bow.
Wasted is Tehennu,
The Hittite Land is pacified,
Plundered is Canaan with every evil,
Carried off is Askalon,
Seized upon is Gezer,
Yenoam is made as a thing not existing,
Israel is desolated,
her seed is not.
Palestine has become a defenceless widow for Egypt.
All Lands are united, they are pacified;
Every one that is turbulent is bound by King Merneptah ... (47)

It is interesting to note that although the hosts that fell at the battle of Perire, numbering at least nine thousand, were almost all from the West, according to the poem recorded above, Merneptah almost immediately turned his attention to the peoples of the East.

Judging by this record of the stele, he paid some special attention to an Israel never previously referred to in Egyptian history. **Such an Israel would undoubtedly be a**

confederacy established during the 13th Century B.C. by Canaanitic tribes, elements such as the fragments of the ‘Hyksos’ or Shepherd Kings, whatever their correct designation, and that had disappeared into the desert some 350 years before pursued by the chariots of Ahmose I (48), elements deriving from the ‘Peoples of the Sea’ perhaps, and the Habiru, also known as Apiru or Khabiri ...”

(Astle, 2015, pp. 45–46, emphasis added)

Notes for the above excerpt:

46. Clearly the Danae were the Argives or Danaän of Homer’s *Iliad*. The arrows of Apollo Shootafar that appear (Book I) to have driven the Danaän back to their ships with great slaughter, could very well have been those of the dreaded archers of Egypt under Pharaoh Merneptah; thus bearing no real relation to the events at Troy except as was convenient to the poet as he endeavoured to thread together fragments of a heroic tale out of the long ago ...

47. Henry J. Breasted: *A History of Egypt*, p. 469.

48. Sir William Mathew Flinders-Petrie; *A History of Egypt*, p. 256. London; 1897.

As for the origins of the “Phoenician” and the “Hebrew” alphabets:

““(...) The Phoenicians had first of all been drawn to the coasts of Greece in quest of the purple fish which was found in abundance off the coasts of the Peloponnesus and of Boeotia; other attractions were furnished by the plentiful timber for shipbuilding which the Greek forests supplied, and by veins of silver, iron, and copper ore. Two periods of Phoenician influence on early Greece may be distinguished: first, a period during which they were brought into intercourse with the Greeks merely by traffic in occasional voyages; secondly a period of Phoenician trading settlements in the islands or on the coasts of the Greek seas, when their influence became more penetrating and thorough.

It was probably early in this second period, perhaps about the 9th century B.C. (probably the time of the first major Assyrian attack on the Arameans in 933 B.C.), that the Phoenician alphabet became diffused through Greece. **This alphabet was itself derived from the alphabet of the Egyptian Hieroglyphics, which was brought into Phoenicia by the Phoenician settlers in the Delta.**

It was imported into Greece, probably by the Arameo-Phoenicians of the Gulf of Antioch, not by the Phoenicians of Tyre and Sidon, and seems to have superseded, in Asia Minor and the islands, a syllabary of some seventy characters, which continued to be used in Cyprus down to a late time.

The direct Phoenician (i.e. Babylonian), influence on Greece lasted to about 600 B.C. (significantly about the time of the Seisachtheia {the legal reforms instituted by Solon, the famous Hellenic lawgiver} at Athens, and the Laws of Lycurgus in Laconia {the even more thorough economic and societal reforms initiated this famous Spartan lawgiver}).

Commerce and navigation were the provinces that concerned the higher culture, the Phoenicians seem to have been little more than carriers from East to West of Egyptian, Assyrian, or Babylonian ideas. (...)’ (21)

Although the existence of the cities of Ugarit and Alalakh in the region of the Gulf of Antioch was unknown when the above was written, neither therefore had knowledge of those days received the impetus of the information recorded in their tablet hoards, nor were Linear ‘A’ and ‘B’ known, much less deciphered, revealing so much of Mycenae and its time, and that which had been before, the opinions expressed by this 19th Century writer more or less agree with those recently expressed by Sir Charles Leonard Woolley (22), despite the belief of Sir Leonard some 26 years previously, that the script of the (Aramaic) tablets of Ras Shamra, site of ancient Ugarit, derived from the cuneiform of Sumeria and Akkadia ... (23) So far as Greece was concerned, on to a scene idyllic in the loveliness of its tree clad hills and mountains and shores, came men from that Aramaic speaking money power out of Syria and Aram, plausible men who wept and moaned to the pitying Greek the slaughter of their people by the Assyrian.

Refugees from the Hittite city of Carchemish, from Aramean Damascus, Kummuh, and Sama'l, and other cities. Cities which had crumbled to dust before the ferocity of the Assyrians under Shalmanezer and Ashurnazirpal; but whether Syrian or Babylonian, these men spoke and wrote Aramaic in one form or another, as the evidence of the Greek alphabet reveals (25), and which would be further suggested by the nature of the tablets that were found (about 1935) on the site of Ugarit (now known as Ras Shamra), on the North Syrian Coast (26).

(Astle, 2015, pp. 63–64, p. 66)

Notes for the above excerpt:

21. Britannica. 1898: p. 90: Vol. XI.
22. Sir Charles Leonard Woolley: *Prehistory and the Beginnings of Civilization*, pp. 651-658, London, 1937.
23. Sir Charles Leonard Woolley: *Abraham*, P. 23, 24. Also see P. 80 present work.
24. This quotation which comes from Sir Charles L. Woolley's translation of the Sumerian King Lists, (*Excavations at Ur*, p. 249.), reads in full: "The Flood came. After the Flood came, Kingship again was sent down from on High ..."
25. Frederick William Madden, M.R.A.S.: *Coins of the Jews*, p. 29; London; 1881.
26. According to Sir Charles L. Woolley in his book *Abraham* (pp. 23-24.):

"At Ras Shamra on the North Syrian coast, there have recently been unearthed documents of a very surprising kind; there are clay tablets bearing inscriptions in cuneiform, but the signs represent not syllables as in Babylonian, but letters of the alphabet, and the language is a form of Aramaic closely related to Hebrew: they date from the 14th Century before Christ.

Consequently we see that by the time of the Exodus people living in Syria and speaking a tongue akin to the Israelite were so accustomed to the idea of writing that they had modified the old established script of Sumer and Babylon to suit the peculiarities of their own language.

However, in his latest book: *Prehistory and the Beginnings of Civilization*, (pp. 651–658), Sir Leonard Woolley states that the various scripts of Ancient Syria, deciphered or otherwise, and including Phoenician, which he definitely claims to be the parent script of ancient Greek, all derived from the Egyptian picture writing or Hieroglyphics (via the Hieratic of 2000 B.C.), in agreement with Madden, who wrote one hundred years ago.”

The testimony of some ancient historians regarding “Solomon” (preserved in a polemical work by Tatian, called *Oratio ad Graecos*)

CHAPTER XXXVII.—TESTIMONY OF THE PHOENICIANS.

“After the Chaldeans, the testimony of the Phoenicians is as follows. There were among them three men, Theodotus, Hypsicrates, and Mochus; Chaitus translated their books into Greek, and also composed with exactness the lives of the philosophers.

Now, in the histories of the aforesaid writers it is shown that the abduction of Europa happened under one of the kings, and an account is given of the coming of Menelaus into Phoenicia, and of the matters relating to Chiramus, who gave his daughter in marriage to Solomon the king of the Jews, and supplied wood of all kind of trees for the building of the temple. Menander of Pergamus composed a history concerning the same things.

But the age of Chiramus is somewhere about the Trojan war; but Solomon, the contemporary of Chiramus, lived much later than the age of Moses.”

(Tatian, 1885, p. 127, emphasis added)

The testimony of Ptolemy of Mendes, an Egyptian priest, regarding the “Exodus”, considered trustworthy by Sir Alan H. Gardiner

CHAPTER XXXVIII.—THE EGYPTIANS PLACE MOSES IN THE REIGN OF INACHUS.

“Of the Egyptians also there are accurate chronicles. Ptolemy, not the king, but a priest of Mendes, is the interpreter of their affairs. This writer, narrating the acts of the kings, says that the departure of the Jews from Egypt to the places whither they went occurred in the time of king Amosis [i.e. Pharaoh Ahmose], under the leadership of Moses.

He thus speaks: ‘Amosis lived in the time of king Inachus.’

After him, Apion the grammarian, a man most highly esteemed, in the fourth book of his *Ægyptiaca* (there are five books of his), besides many other things, says that Amosis destroyed Avaris in the time of the Argive Inachus, as the Mendesian Ptolemy wrote in his annals. {This is the Apion who Titus Flavius Josephus thought it needful to counter when he wrote his *Against Apion* polemical treatise, parts of which I examine in my *Introduction to Fragments of the Real History of Israel* essay.}

{Let us, by the way, remind ourselves of what Sir Alan H. Gardiner said of this Ptolomy:

“The Greek writers show themselves particularly well informed about Avaris and its history, Ptolemy of Mendes relating its capture by Amosis I (see E. MEYER , *Aeg. Chronologie*, p. 74, n. 1), and Manetho (in JOSEPHUS, *Contra Apionem*, I , 237) being aware that it was Typhonian, i.e. that Seth was worshipped there. [The ancient Hellenes equated Seth with Typhon. – E.S.]” (Gardiner, 1916, p. 99)}

But the time from Inachus to the taking of Troy occupies twenty generations. The steps of the demonstration are the following:"

CHAPTER XXXIX.—CATALOGUE OF THE ARGIVE KINGS.

"The kings of the Argives were these: Inachus, Phoroneus, Apis, Criasis, Triopas, Argeius, Phorbas, Crotopas, Sthenelaus, Danaus, Lynceus, Proetus, Abas, Acrisius, Perseus, Sthenelaus, Eurystheus, Atreus, Thyestes, and Agamemnon, in the eighteenth year of whose reign Troy was taken."

(Tatian, 1885, p. 127, emphasis added)

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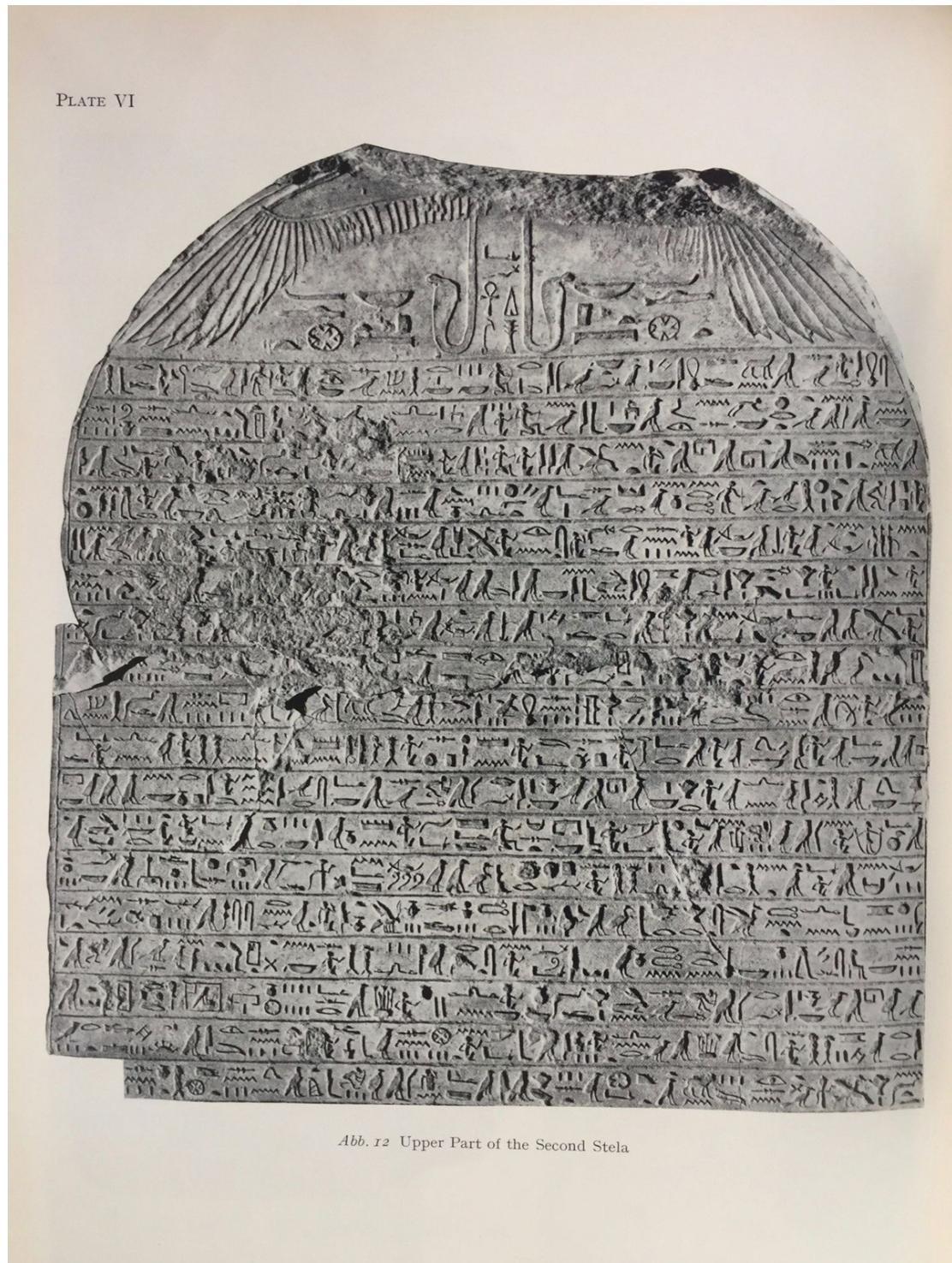
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Appendix – Plates

The Second Kamose Stela – Upper Part (with Winged Sun Disk and Sacred Uraei)



The Second Kamose Stela – Lower Part (with an image of the Chief Treasurer, Neshi, “the strong of arm”, in the bottom-left corner)

PLATE VII

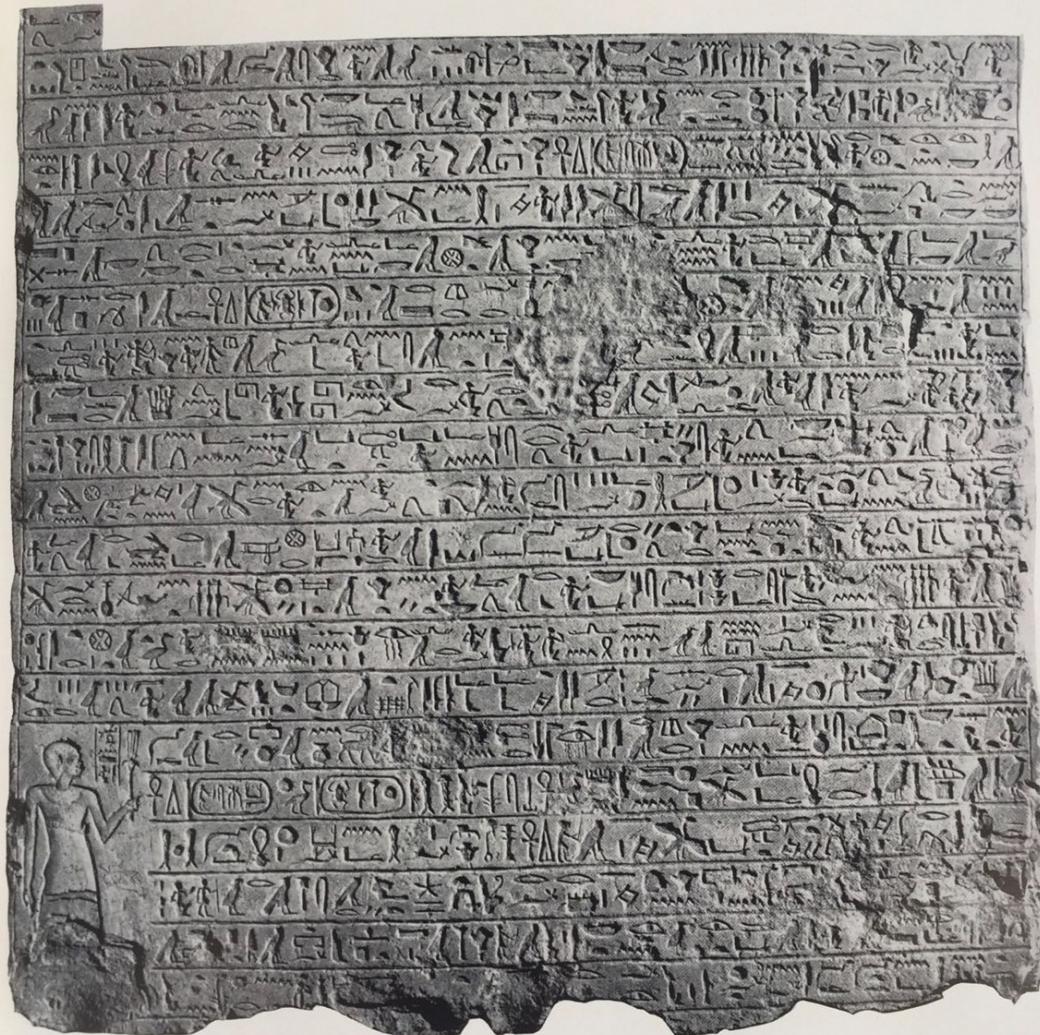


Abb. 13 Lower Part of the Second Stela

Source: Habachi, 1972, pp. 69–70.